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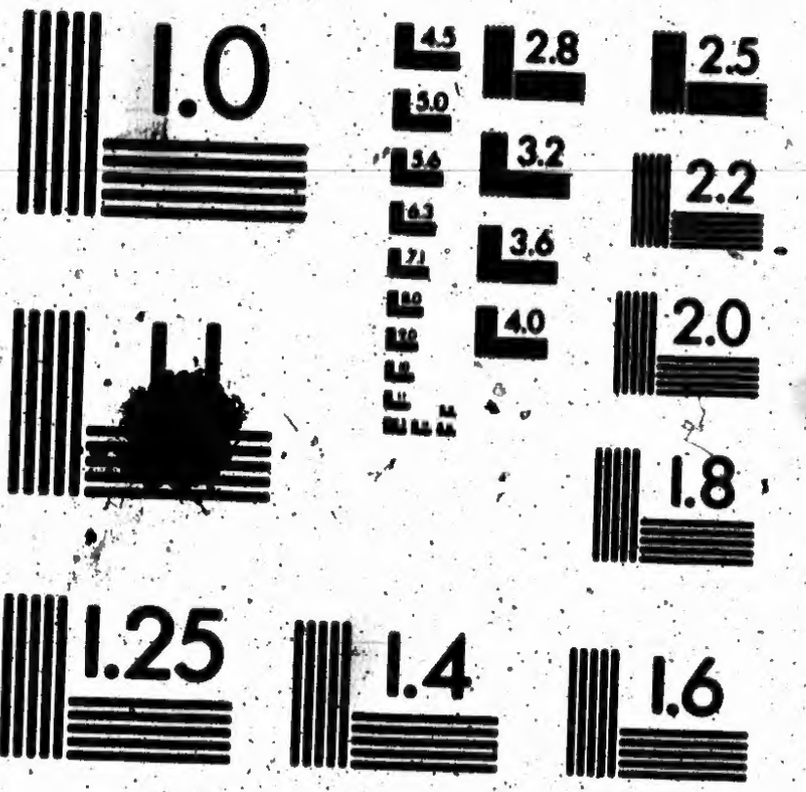


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# EPISCOPAL TESTIMONIES

AGAINST

## DOCTRINES ADVOCATED

IN THE

# "TRACTS FOR THE TIMES,"

PUBLISHED AT OXFORD.

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"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."—*Hebrews* xiii. 17.

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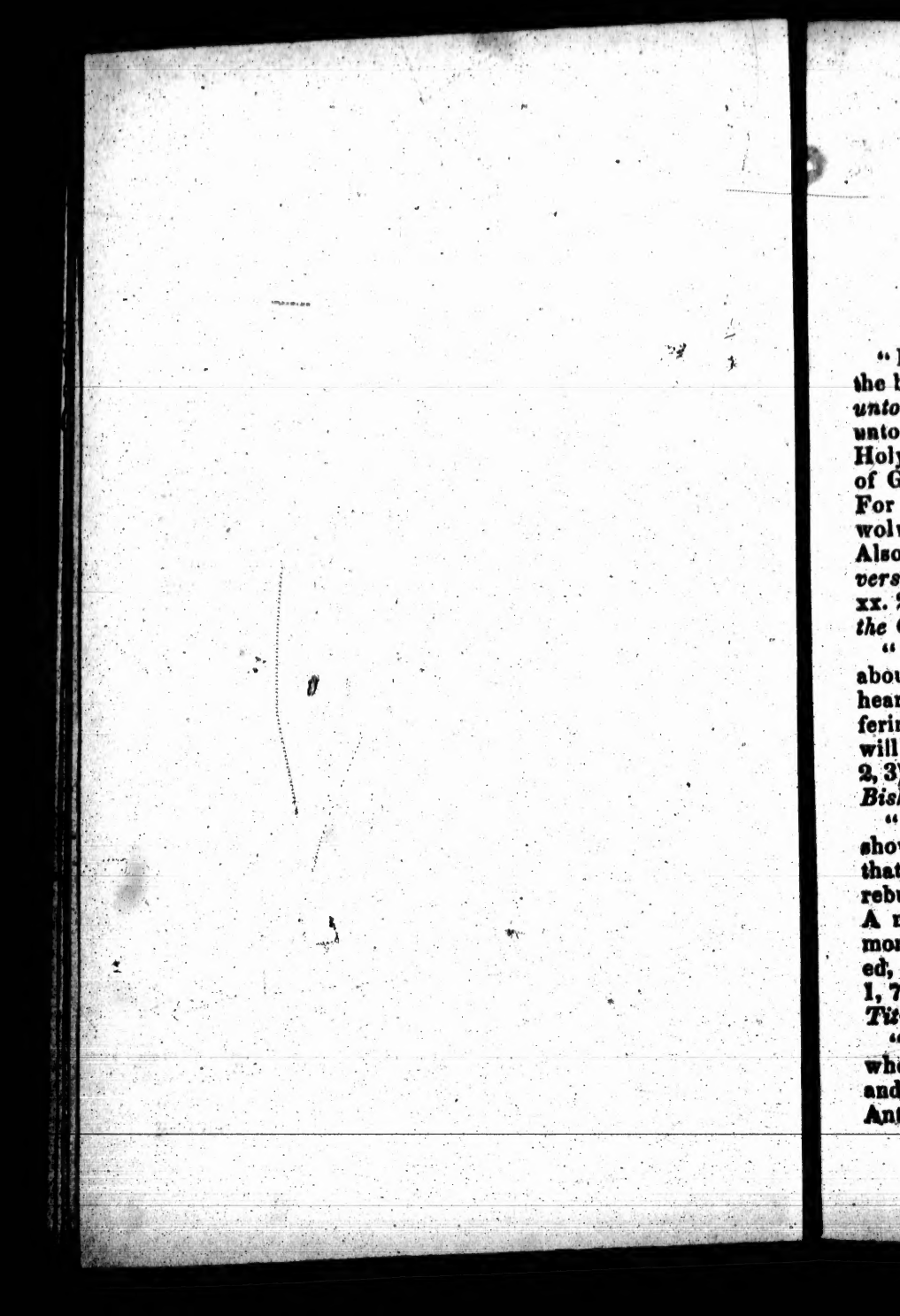
KINGSTON:
PRINTED AT THE OFFICE OF THE NEWS.

1844.

"O Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and commandedst them earnestly to feed thy flock: Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel: Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people that they may obediently follow the same: that they all may receive the crown of everlasting glory, through Jesus Christ our Lord, Amen."—*Collects for St. Peter's Day, for St. Mark's Day, and for the Ordaining or Consecrating of an Archbishop or Bishop.*

# PREFACE.

The question is often asked, What is "Puseyism"? Sometimes, in manner which ill conceals the inquirer's belief of its *harmlessness*, if not USEFULNESS to the Church—a system *more sinned against than sinning*—decried only, or chiefly, by the enemies of the Church of England, in league with the suspicious or the timid amongst her own members. From whatever cause the inquiry is made, it is thought that a sufficient answer may be found in this pamphlet. It is chiefly a re-print from one published in Liverpool, in 1842. May God bless it to the peace of the Church Universal, for his dear Son's sake. AMEN.



# SCRIPTURAL AUTHORITY

FOR

## EPISCOPAL ADMONITIONS.

"I take you to record this day, that I am pure from the blood of all men. *For I have not shunned to declare unto you all the counsel of God.* Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also *of your own selves shall men arise, speaking perverse things*, to draw away disciples after them." (Acts xx. 26—30),—*Episcopal Charge of the Apostle Paul to the Clergy of Ephesus.*

"Charge them before the LORD that they strive not about words to no profit, but to the subverting of the hearers. Reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine." (2 Tim. ii. 14; iv. 2, 3).—*Charge of the Apostle Paul to Timothy, the first Bishop of the Church of the Ephesians.*

"Speak thou the things which become sound doctrine: showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. Speak, and exhort, and rebuke with all authority. Let no man despise thee. A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." (Titus ii. 1, 7, 15; iii. 10, 11).—*Charge of the Apostle Paul to Titus, the first Bishop of the Church of the Cretians.*

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among

you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will *come unto thee* quickly, and will *fight against them* with the sword of my mouth." (Rev. ii. 13—16).—"Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. iii. 2, 3).—*Charge from "the Son of God, the Prince of the Kings of the earth, the chief Shepherd and Bishop of Souls, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks," to the Bishop "of the Church in Pergamos," and to the Bishop "of the Church in Sardis."*

## EPISCOPAL TESTIMONIES, &c.

I.—The Archbishop of Canterbury (William Howley D.D.) alluding to "the introduction of novelties in the celebration of Divine Service," has declared, that "it is much to be deprecated;" and that "even the revival of usages which having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissensions, and controversy."

Recently an Address has been presented to his Grace, on the subject of the "Tracts for the Times," from several laymen at Cheltenham, which contains the following paragraph:—

"We humbly entreat your Grace to take such measures as to your Grace may seem most advisable, for the Episcopal Bench, to declare, authoritatively, their united disapprobation of those opinions, which have already been separately condemned by many of the Bishops, at their triennial visitations, as we doubt not, they would have been by the remainder, had similar occasions presented themselves."

The reply of the Archbishop is as follows:—

"Lambeth, Dec. 24, 1841.—Gentlemen, I have to acknowledge the receipt of your letter of the 23rd of this month, accompanied by an Address, very numerously signed by many of the Laity of Cheltenham; and I beg to assure you, that, in compliance with the wish expressed by the Petitioners, I shall give my grave consideration to the document. I have the honor to be, Gentlemen, your most obedient servant, W. Cantuar.

II.—The Archbishop of Armagh (Lord John G. Beresford, D. D.) has delivered a Charge condemnatory of No. 90, and vindicating the censure pronounced upon it by the Hebdomadal Board at Oxford.

III.—The Archbishop of Dublin (Richard Whately, D. D.) speaks of the Tractarians as having been "led to adopt very heartily some most erroneous views, through the combined attractions of antiquity and novelty;" and describes their system as tending to "revive but a small portion of neglected truth, combined with a great mass of obsolete error."

IV.—The (late) Archbishop of Cashel (Richard Laurence, D. D.)—"That our Church has satisfied herself upon the point of *universal consent* in all things which she adopted, I very much doubt.....If the ceremonies alluded to (exorcism, with the use of the white garment, and holy oil) were not sanctioned by the universal consent of primitive antiquity, which had been carefully investigated, why were they originally adopted? And if they were so sanctioned, why were they subsequently rejected? But whether they were or were not so sanctioned, I cannot, with the zealous writer in the 'Tracts for the Times,' to whatsoever universal consent or traditional authority he may think them entitled, lament their rejection, and wish for their restoration.....*To Scripture alone, and not to primitive antiquity, much less to tradition, I am persuaded that the Church of England appeals, for the purity of her Liturgy and the truth of her doctrines.*"—Doctrine of the Church of England upon the efficacy of Baptism, 1838.

V.—The Bishop of London (Charles J. Blomfield, D. D.) has forbidden the Rev. W. G. Ward, Fellow of Balliol College, Oxford, author of "*A few more words in support of No.* 90," to officiate in his Lordship's Diocese; and has recently refused to license another member of the same party.

VI.—The Bishop of Calcutta (Daniel Wilson, D. D.).—"It is to me, I confess, a matter of surprise and shame, that, in the nineteenth century, we should have the *fundamental position of the whole system of Popery* virtually re-asserted in the bosom of that very Church which was reformed so determinately three centuries

since from this same evil, by the doctrine, and labors, and martyrdom of Cranmer and his fellow sufferers. What! Are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form, among us? Are we to have a refined Transubstantiation; the sacraments, and not faith, the chief means of salvation; a confused and uncertain mixture of the merits of Christ and inherent grace, in the matter of justification; remission of sins and the new creation in Christ Jesus, confined, or almost confined, to baptism; perpetual doubt of pardon to the penitent after that sacrament; the duty and advantage of self-imposed austerities; the innocency of prayers for the dead; and similar tenets and usages, which generate a spirit of bondage—again asserted among us? And is the paramount authority of the inspired volume, and the doctrine of the grace of GOD in our justification by the alone merits of Jesus Christ, which reposes on that authority, to be again weakened and obscured by such human super-addition; and a new edifice of 'will-worship,' and 'voluntary humility,' and 'the rudiments of the world,' as the Apostle speaks, to be erected once more in the place of the simple Gospel of a crucified Saviour?"—*Charge to the Clergy of the Diocese of Calcutta*, 1838.

"Every thing is at stake. There seems to be something judicial in the rapid spread of these opinions. If they should come over here, and pervade the teaching of our Chaplains, the views and proceedings of our Missionaries, our friendly relations with other bodies of Christians, and our position among the Hindoos, and Mahometans;—'*Ichabod, the glory is departed*,' may be inscribed on our Church in India. All real advances in the conversion of the heathen will stop. Our scattered Christian flocks will miss the sound and wholesome nourishment for their souls. Our converts will quickly dwindle away to a nominal profession. Our native Catechists and Missionaries will be bewildered. A scheme which substitutes self, and form, and authority of office, for weight of doctrine, and activity of love, will be eagerly imbibed. The spirituality of our missions will be gone. And nothing in the whole world is so graceless, as the eminent

Gericke once observed, as a Mission without the Spirit of Christ."—*Sermon on the Sufficiency of the Holy Scriptures as the Rule of Faith*, 1841. *Hatchard.*

"The attempt to set up Catholic Tradition, and the teaching of the Church, as a joint rule of faith, directly tends to bring in, what the Apostle terms, another Gospel. A fearful charge this, and which I am persuaded the leaders in this new way, are the farthest possible from designing; but which appears to me, from an attentive perusal of their writings, to be the inevitable result of the course they are pursuing.....The grand spiritual blessings of our Redemption are, Pardon, Renewal to Holiness, and Peace of Conscience; all resting on the one meritorious sacrifice of the Son of God. These constitute the Gospel. Tradition weakens them all. It first tends to sap the doctrine of St. Paul and of our Reformed Church, as to the vital and fundamental blessing of man's pardon and justification. The Gospel on this topic, as expounded by our Reformers, is, that* the penitent sinner, returning to GOD in Christ Jesus, is accounted and dealt with as righteous before the tribunal of God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for his own works and deservings; wherefore, that he is justified and accepted righteous by faith only, is a wholesome doctrine, and very full of comfort; his subsequent personal obedience being the fruit of faith, the evidence of his sincerity, and following after justification.† The opinion of our new divines, so far as I can understand their very confused statements, is, that justification is a habit of holiness, infused into the soul by the Holy Ghost, and admitting of growth and advance; springing indeed from the merits of Christ, but consistent with a man's doings being considered as a joint cause of his obtaining pardon and eternal life. *Between this tenet and the doctrine of the Council of Trent, I confess I can see no material difference.* I believe it to be the nucleus of the whole complicated system of Popish merits, self-righteousness and superstition. I look on it as the first-

*See Article XI. †See Article XII.

born of the false principle in the rule of faith, which I am opposing.....The whole hangs together. It constitutes *another Gospel.* It makes man his own Saviour. It repeats the very error of the Galatian Churches, which drew forth St. Paul's awful denunciation. It overturns the grand peculiarity and centre tenet of all the Reformed Churches. It is a covenant of works, not of salvation by grace through faith. It is a sort of mitigated law, in which sincerity, good intentions, and imperfect works done through grace, are accepted, by virtue of Christ's merits, in the place of perfect obedience. Of course, all is uncertainty, torment of conscience, darkness, depression, and doubt, in the penitent's mind; instead of that joy, that peace in believing, that rejoicing in hope of the glory of God, that spirit of adoption, that constraining love of Christ, that patience in tribulation, and that consolation and fellowship of the Spirit, which the Gospel generates and teaches us to aspire after."—*Idem.*

"Rome, and not the Reformed Churches, are the object of veneration. Episcopacy is accounted, in the teeth of our Articles (xix. & xxiii.), to be *absolutely, and under all circumstances,* essential to the very existence of a Church, and the validity of the Sacraments."—"Tradition will end once more, if not arrested in its progress, in an open apostacy from Christ.....If we once admit another Gospel, Antichrist is at the door.* Already the chief Romish doctors are hailing the advances of our new divines, and are straining every nerve to regain their footing in the heart of our Protestant country.....The apostacy is thus at hand. Two or three steps more, and it has accomplished its work. General prevalence, persecution, and public recognition and establishment, alone are wanting. If the Lord Christ should give us up, as a Church and nation, to the general prevalence of these traditions,.....the apostacy would be really begun. Persecution for the profession of the truth would quickly follow. Nor would our pretended liberality of senti-

* See an extract from The Tablet, a R. C. Newspaper, in "The Church," Dec. 8th, where this is admitted.

ment, our national freedom, or our high tone of civilization, be any bar to its progress. Even the piety and learning, the talents and station in society, the influence, purity of intention, and sincerity of the present leaders, will only accredit and augment their errors."—*Idem.*

VII.—THE BISHOP OF CHESTER (JOHN B. SUMNER, D. D.)—"The subject is daily assuming a more serious and alarming aspect, and *threatens a revival of the worst evils of the Romish system.* Under the specious pretence of deference to antiquity, and respect for the primitive models, the foundations of our Protestant Church are undermined by men who dwell within her walls; and those who sit in the Reformers' seat are traducing the Reformation. It is again becoming matter of question, whether the Bible is sufficient to make man wise unto salvation; the main article of our National Confession—justification by faith—is both openly and covertly assailed; and the stewards of the mysteries of God are instructed to reserve the truths which they have been ordained to dispense, and to hide under a bushel those doctrines which the Apostles were commanded to preach to every creature."—*Charge to the Clergy of the Diocese of Chester*, 1838. *Hatchard.*

"To enter upon this subject generally or fully, would be quite incompatible with the limits of a Charge..... I must add that it would be altogether superfluous. **The divinity of the Oxford Tracts has been as completely refuted in all its parts as any erroneous opinions can ever be refuted; and it is a sign of the discretion, if not of the candour of the writers, to treat these answers generally as if they had never been written*.....I shall confine myself to a brief review of two points,† in which the interests committed to us are especially concerned." *Charge to the Clergy of the Diocese of Chester*, 1841, p. 19, 20. *Hatchard.*

* The italics by the Canadian Editor.

† Justification by faith alone, and the authority of the Church.—For his Lordship's views on these important subjects, see this most excellent Charge, p. 20—37, and 80—87.

"Lest silence should be misconstrued, I think it needful to say that in my judgment, a clergyman would be departing from the sense of the Articles to which he subscribes, if he were to speak of THE CHURCH as 'a life-giving ordinance of divine appointment, one vast sacrament,' and not as 'a congregation of faithful men.' (British Critic, No. lix., p. 26) Article xix.—To speak of the Romish Church as *having erred* in matters of faith, so as to imply that it is no longer in error. (Dr. Pusey to Dr. Jelf, p. 22) Art. xix.—To speak of Œcumenical Councils as infallible, because the term used in Art. xxi. is not *Œcumenical*, but *general*; (Ib. 24, Tract 90, p. 21)—To speak of Confirmation, Penance, Orders, Matrimony, or Extreme Unction, as *in any sense* to be 'counted sacraments of the Gospel.' (Ib. 32, Tract 43) Art xxv.—To speak of 'the consecrated elements as *not* remaining simply what they were before, and what to sight they seem.' (Ib. 44) Art. xxviii.—To speak of the celebration of the Lord's supper as a propitiatory sacrifice offered by the priest, Art. xxxi.; 'an offering for the quick and the dead for the remission of sin.' (Ib. 60, Tract 63). To speak of Purgatory, Pardon, Adoration of images or relics, Invocation of Saints, as only '*condemned according to the Romish Doctrine* on these points,' and otherwise admissible. (Tract 25) Art. xxii. To speak of Justification by Faith, as if baptism and newness of heart concurred towards our justification, or as if 'a number of means go to effect it.' (Tract 90, p. 13; Letter 141) Art. xi.—To speak of 'Forgiveness, or works of mercy,' as 'availing to obtain remission of sins from God.' (Tract, p. 16; Letter 145) Art. xii., xiii.—It does certainly require an elaborate system of argument, such as is attempted in the writings referred to, in order to prove that persons holding the opinions here excepted against, are consistent members of the Church of England."—*Idem*, p. 78—80.

"*The prophets prophesy falsely: and the priests bear rule by their means: and my people love to have it so: and what will ye do in the end thereof?*' The whole system is destructive; equally destructive to the minister and the people. It lulls the people in a fancied

superiority: it elates the minister with a vain superiority. *The leaders of this people cause them to err; and they that are led by them are destroyed.*"—*Idem.* p. 87.

ZEALOUS LAYMEN.—A few weeks ago an address was sent by the Laity of Blackburn to the Bishop of Chester, on the subject of Tractarianism. The document with the signatures was twenty-five feet in length. We have only room for the Bishop's reply.

"'DURHAM, Sept. 12, 1843.

"'SIR:—Having received through your hands the gratifying Memorial addressed to me by the inhabitants of Blackburn and its vicinity, I take leave to offer you, in return, my sincere thanks for this unexpected token of favour.

"'Holding, as in the providence of God I have been called to do, a prominent station in the Church to which you are attached, I rejoice to find, that in the judgment of so many impartial persons I have been faithful to the principles which it was my duty to maintain. I should be ungrateful, if I did not feel myself encouraged and rewarded by this testimony of their approbation. But, allow me to say, I derive a satisfaction from this Address which is far beyond any personal gratification.

"'I rejoice in the proof it affords that the principles established by our Reformers are dear to so many hearts; that so many in whose spiritual welfare I am concerned, regard with just horror any departure from the 'truth as it is in Jesus;' whether it be in the way of return to exploded errors, or under the insidious pretence of development of undiscovered mystery. You, who have subscribed this Address, desire no addition to 'the doctrine once delivered to the saints;' you have found in the holy Scriptures sufficiently and exclusively all things required 'to make men wise unto salvation;' and these truths, embodied in the Articles and Liturgy of our Church, having received for yourselves, you resolve to hand down to your descendants without mutilation, addition, or adulteration. 'I therein do rejoice, yea, and will rejoice.'

"'Sincerely praying that they who have expressed themselves thus kindly towards their Bishop, may adorn

by their lives and conversation the principles which they approve, and find them in their own experience to be indeed 'the power of God unto salvation,'

"'I remain, Sir, with much respect,

"'Your faithful and obedient servant,

"'J. B. CHESTER.

"'James Neville, Esq.'"

VIII.—THE (late) BISHOP OF CHICHESTER (PHILIP N. SHUTTLEWORTH, D.D.)—"I cannot, nor do I wish to conceal my opinion, that the doctrines which they advocate, should they become popular, would in other hands be *essentially injurious to the cause of pure Protestantism, and with it sound Christianity*, in this country. In this case, the respectability of the advocates must not make us blind to the danger likely to ensue from the principle which they adopt. *The integrity and sufficiency of the written revelation of God's will, has been openly and systematically impugned by them.*"—"When we teach that the Eucharist is *a continually renewed sacrifice for reconciliation with God and for the expiation of sin*, I think we are deviating from the original institution, and setting up our own fancies in the place of God's ordinances."—*Not tradition, but Scripture*, p. 84, 145. *Rivington*, 1839.

IX.—THE BISHOP OF DURHAM (EDWARD MALTBY, D.D.) after stating that "the effect of (Tractarian) principles has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold them with such earnestness as to *threaten a revival of the follies of by-gone superstition*," does not hesitate to assert that "an elaborate attempt has been made by the same parties, to "explain away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome."—*Charge to the Clergy of the Diocese of Durham*, 1841.

X.—THE BISHOP OF EXETER (HENRY PHILLPOTTS, D.D.)—"I lament to hear them speak of adherence to

'the Bible and nothing but the Bible' as 'an unthankful rejection of another great gift equally from God.' I lament to see them state 'as the sounder view, that the Bible is the record of necessary truth, or of matters of faith, and the church catholic's tradition is'—not a most venerable witness or most useful assistant in interpreting it, but 'THE *interpreter of it.*'*—I lament to see them following indeed the order of Bishop Hall, but widely departing from his truly Protestant sentiments on more than one important article. Of the '*worship* of images,' (for so that great divine justly designates what they more delicately call 'the *honour paid to images,*') they say only that it is 'dangerous in the case of the uneducated, that is, of the great part of Christians.' But Bishop Hall treats it, as not merely dangerous to some, but as sinful in all; as 'against Scripture;' 'the book of God is full of His indignation against this practice;'—and 'against reason.' I lament to read their advice to those who are contending for the truth against Romanists, that 'the controversy about Transubstantiation be kept in the back ground, because it cannot be well discussed in words at all without the sacrifice of godly fear:'—as if that tenet were not the abundant source of enormous practical evils, which the faithful advocate of truth is bound to expose. I lament too the encouragement given by the same writers to the dangerous practice of prayer for the dead. I cannot but deplore the rashness which has prompted them to recommend to private Christians, the dedication of particular days to the religious commemoration of deceased men, and even to furnish a special service in honor of Bishop Ken, founded apparently on the model of an office in the Breviary, to a Romish saint. 'If after having been then in (baptism) washed once for all in Christ's blood, we again sin, *there is no more such complete ablution in this life.*' Passages like this, however they may be explained, tend to rob the Gospel of the blessed Jesus of much of that assurance of the riches of

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* "The way of the ancient and primitive church was to expound the Scriptures *by the Scriptures.*—*Bishop Jeremy Taylor.*
See 1 Cor. ii. 12; Acts ix. 22, xvii. 2, 3, xviii. 28, xxvi. 22.—*C. Ed.*

the goodness and mercy of God in Christ, which is its peculiar message—its 'glad tidings of great joy:'—'come unto me *all* ye that labor and are heavy laden, and I will give you rest.' Our Church teaches us to apply this blessed promise to those who are 'heavy laden' with sins committed after baptism.—Lastly, *I lament and more than lament* the tendency, at least, if not the direct import of some of their views, '*on reserve in communicating religious knowledge;*' especially their *venturing to recommend us to keep back from any who are baptized, the explicit and full declaration of the doctrine of the Atonement.* I know not how such reserve can be made consistent, not only with the general duty of the Christian Minister, to be able to say with St. Paul that he has 'not shunned to declare all the counsel of God,' but also with the special and distinct requirement of our own Church."—*Charge to the Clergy of the Diocese of Exeter.*

XI.—The Bishop of Gloucester and Bristol (James H. Monk, D. D.)—"I cannot help regretting that any members of our Church should have recommended *reserve* in declaring to the people any part of the doctrines of Scripture. I regard it as contrary to the Apostolic practice, to refuse to 'declare all the counsel of God.'.....Of all subjects, that which it would, I think, be most inexcusable to keep back from the people is the Atonement made by our blessed Saviour for the sins of mankind; since upon that truth, must ever rest the key-stone of the Christian edifice..... Were we ashamed to declare 'all the counsel of God,' as we have received it from the Scriptures, we should at once forfeit the title of an Apostolic Church. Let us not, therefore, cease to proclaim 'Christ crucified,' as the most important commission of our Ministry, and as the sole ground upon which we teach our hearers to rest their hopes of forgiveness and reconciliation to God.

"These writers speak of Scripture and Tradition as the two channels in which the Christian Revelation has been communicated. That they mean thereby to ele-

to tradition into the same rank with the written Word of God, I will not believe; but the vulgar and unlearned may and will be induced to suppose that such is their intention; and hence a fatal delusion may ensue, tending to recall the various errors and abuses of Romanism. .....This main distinction is never to be lost sight of. What is found in the inspired Scriptures, has come to us with the warranty of Heaven; what is handed down through other sources of primitive belief, rests, after all, upon the authority of man, exposed to the errors, distortions, and corruptions arising from the ignorance, superstition, or presumption of our nature, from which the early age of Christianity were not exempt. Those, therefore, who would receive tradition *as a part of Revelation*, must appeal to something more than earthly sagacity and judgment, to separate truth from error: and they will find themselves driven to the necessity of investing some human authority with the divine attribute of infallibility—that very assumption of the Romish Church, from which so many of its corruptions have been derived.

"The perusal of the 'Remarks upon the Thirty-nine Articles' has filled me with astonishment and concern. The ostensible object of this tract, is to show that a person adopting the doctrines of the Council of Trent with the signal exception of the Pope's supremacy, might sincerely and conscientiously sign the Articles of the Church of England. But the real object at which the writer seems to be labouring, is to prove that the differences in doctrine which separate the Churches of England and Rome, will, upon examination, vanish. Upon this point much ingenuity, and I am forced to add, much sophistry is exerted, and I think exerted in vain. .....If an angel from heaven preach any other Gospel than that which we have received from the Apostles and Evangelists, I trust that he will preach in vain. We must remember that the subject is one which admits not of compromise."—*Charge to the Clergy of the Diocese of Gloucester and Bristol*, 1841. *Rivington.*

XII.—The Bishop of Lichfield (James Bowstead,

D.D.) has, in his primary Charge, declared his conviction of the dangerous tendency of Tractarian views, and described the system as one which saps the foundation of Protestantism, assails the character of the Reformers, and depreciates the Reformation itself.

XIII.—THE BISHOP OF LINCOLN (JOHN KAYE, D.D.) —(1) "I have been induced to touch upon the subject of the relation of the Church to the State, because opinions have recently been forth, respecting the independence of the Church, which appears to me wholly incompatible with the maintenance of the union between them." —(2) "In the exercise of the right of private judgment, we are bound to consult every source of information, from which we are likely to obtain the means of arriving at a just conclusion; and an interpreter of the Bible would be guilty of great presumption, if he were to disregard, or to reject without examination, the opinions of the Fathers; but he is not bound implicitly to subscribe to them, *even when he finds a very general agreement in any one interpretation.* THE ONLY AUTHORITATIVE TRADITION IS THAT OF WHICH IRENÆUS SPEAKS, THE DOCTRINE DELIVERED BY THE APOSTLES TO THE CHURCHES WHICH THEY FOUNDED, AND AFTERWARDS CONSIGNED BY THEM TO WRITING IN THE NEW TESTAMENT, IN ORDER THAT IT MIGHT BE IN ALL FUTURE AGES, THE GROUND AND PILLAR OF THE TRUTH. The Church of England, therefore, almost speaks the language of Irenæus, when she declares, that* holy Scripture contains all things necessary to salvation; and proposes it as *the test by which the truth of every doctrine is to be tried;* requiring her members to give their assent to † the three creeds, *not* because they were sanctioned by the decrees of councils, *not* in obedience to any infallible authority residing in herself, but *because they can be proved by most certain warrants of Holy Writ.* She calls not the Scriptures the Rule of Faith. The framers of her Articles knew that in the primitive Church this title was applied to the creed. But

* Art. VI. † Art. VIII.

*she says, that no article is to be received as a part of that Rule which is not read in, or cannot be proved by Scripture.*"—A Charge to the Clergy of the Diocese of Lincoln, p. 23, 24; 42, 43. Rivington, 1840.

XIV.—THE BISHOP OF OXFORD (RICHARD BAGOT, D.D.) has sent the following message to the Rev. J. H. Newman, the author of No. 90:—That his Lordship considers "that the Tract No. 90, in the series called the *Tracts for the Times*, is objectionable, and may tend to disturb the peace and tranquillity of the Church;" and that it is his Lordship's "advice that the 'Tracts for the Times' should be discontinued."

XV.—THE BISHOP OF RIPON (CHARLES T. LONGLEY, D.D.) regards the efforts of the Tractarians as likely to "endanger the integrity of subscription."

XVI.—THE BISHOP OF WINCHESTER (CHARLES R. SUMNER, D.D.), after condemning the [illegible] of the *Tracts for the times* upon Justification, on re[illegible] teaching the Atonement, and on tradition, ob[illegible]. There is ground for fear, if, on the one hand, it becomes habitual among us to extenuate and speak in soft language of the deep corruptions of the Church of Rome, dwelling upon her 'high gifts and strong claims on our admiration, reverence, love, and gratitude;' attributing to her, of all [illegible] religious communions, the exclusive possession of [illegible] something to which the age is moving; and characterizing simply as an 'event in Providence' the Papal supremacy;—...or if we learn to designate the blessed Reformation itself as 'that great schism' which 'shattered' the *sacramentum unitatis*, since which era 'truth has not dwelt simply and securely in any visible tabernacle.'" His Lordship also describes the system of the *Tracts* as "tending to substitute, at least in unholy minds, for the worship in spirit and in truth, the observance of 'days and months and times and years;'—for the cheerful obedience of filial love, an aspect of hesitation, and trouble, and doubt;—for the freedom of the Gospel, a spirit of bondage;—for the ways of pleasantness, and the peace

which passeth all understanding, the valley of Baca and a body of death."—*Charge to the Clergy of the Diocese of Winchester.* 1841. *Hatchard.*

XVII.—THE BISHOP OF THE UNITED DIOCESES OF DERRY AND RAPHOE (HON. R. PONSONBY, D.D.), at the annual visitation of his united Dioceses on the 14th September, in the Cathedral of Derry, bore strong and decided testimony against the Oxford heresy. His Lordship said:—"When he reflected on the movement that was going on in the bosom of the church in the sister country, and the feeling of alarm which was created there by the changes that had been introduced into the services, it was unnecessary for him to make any apology for referring to the subject. And on this point he entirely agreed with the wise remark made two years ago by the justly venerated prelate who presides over the Church in England." Alluding to "the introduction of novelties in the celebration of Divine service," he remarked that "it is much to be deprecated," and that "even the revival of usages, which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy. In this he fully concurred; he should feel it his duty to give no encouragement to it. His Lordship proceeded to say, that on the subject of the Oxford controversy he agreed with the able and learned Bishop of Ossory and Ferns, whose enlightened primary Visitation Charge he could not too strongly recommend to the attention of his Clergy. It became them to guard with jealousy the Articles, the Homilies, and the Liturgy of their Church; but above all, to assert the supremacy of holy Scripture, for which so many of their reformers were content to suffer imprisonment and death. He could not sympathize with those who treated the memory of the martyrs who thus died for the cause of truth not alone with coolness, but he might say with contempt."

XVIII.—THE BISHOP OF OSSORY, FERNS AND LEIGHLIN (J. S. O'BRIEN), in a charge delivered in Sept. 1842, which fully sustains his Lordship's character as a scholar

and divine of no common order, has entered more deeply than *any* of his Right Reverend brethren into the mysteries of the *Tracts for the times*. His Lordship expresses his satisfaction in believing that "there is no need to administer any caution" to his clergy "against those irregularities in dress, and gesture, and posture, which one hears from time to time as introduced by individual ministers, but with a kind of concert, into the services of the Church in the sister country." He adds: "I am happy to believe that in these Dioceses there is no trace of such mischievous fopperies. If they appeared in ordinary times, they might only deserve to be censured as individual frivolities; exhibitions of that uneasy vanity which in common life leads those who are harassed by a craving for distinction, and who have no better mode of attaining it, to seek by eccentricities in dress, or equipage, or deportment; only more reprehensible as appearing in Gon's ministers, and in His house, and in His solemn service. But ours are no ordinary times. We live in times when the design of UNPROTESTANTIZING THE NATIONAL CHURCH has been openly avowed as the great aim of the most active party in the Church; and when, even in a quarter where the designs of the party are most cautiously spoken of, the Church of Rome is represented, not only as possessing much that is catholic, in common with ourselves, but not a little also of which the Reformation has divested us, and which, it is confessed, there is *a longing to re-appropriate*. When such is our position, and when these novelties in externals are brought forward by the party who have already done so much, and who publish their determination to do whatever more may be necessary to accomplish what they at last avow to be their great end; and when, finally, those innovations have a manifest tendency to assimilate us in externals with the Church of Rome—when such is the case, I do not think that any one who does not share in this design and desire to promote it, can consistently imitate any of the practices to which I have referred. And it is, as I said, with unmingled satisfaction, that I find that no disposition has been evinced among us to commit any of these irregular appropriations, or to adopt any of these devices, novel or

obsolete, for the decoration or dedecoration of sacred edifices, and those who minister in them."

"Preaching has been systematically disparaged, and even expressly described as an instrument 'which may be necessary in a weak and languishing state [of the Church], but one which Scripture, *to say the least*, has never much recommended!' I will not do so much wrong to your acquaintance with Scripture as to set about any regular exposure of this hardy misrepresentation of it. You will need no proof that you are *to teach publicly* as well as *from house to house; to preach the word; to do the work of an Evangelist*; and that in 'preaching,' you are using an instrument which God has appointed, and employed, and honored, and blessed, in bringing sinners to Christ, and building them up in the faith."

"The title of the Tract is—'Reserve in communicating religious knowledge.' But it is only with the reserve in communicating the doctrine of the Atonement, which the writer recommends, that we are now concerned. What that is, I shall enable you to judge, by giving you the statements of his views, in his own words as they are found in the Tracts:—It is said, "The prevailing notion of bringing forward the Atonement *explicitly* and *prominently* on all occasions.....is evidently quite opposed to what we consider the teaching of Scripture.' Indeed, it is said, that 'In all things it would appear, that this doctrine, so far from being what is supposed, is, in fact, the very 'secret of the Lord,' which Solomon says is with the righteous, and 'the covenant' not to be lightly spoken of by man, but which '*He* will show them that fear him.' And it is proposed to account for 'the cause of the extraordinary prevalence of this modern opinion of the necessity of preaching the Atonement thus explicitly,' as if its prevalence were something so strange as to demand a special explanation.

"Further, it is said: 'And not only is the exclusive and naked exposure of so very sacred a truth unscriptural and dangerous, but as Bishop Wilson says, the comforts of religion ought to be applied with great caution. And, moreover, to require, as is sometimes done from both grown persons and children, an explicit declaration of a

belief in the Atonement, and the full assurance of its power, appears equally untenable.

Again: "With regard to the notion that it is necessary to bring forward the doctrine of the Atonement on all occasions prominently and exclusively, it is really difficult to say anything in answer to an opinion, however popular, when one is quite at a loss to know on what grounds the opinion is maintained.

Again: "It [its difference from the Scripture mode of teaching] may be observed in this, that this scheme puts knowledge first, and obedience afterwards: let this doctrine, they say, be received, and good works will necessarily follow. Holy Scripture throughout adopts the opposite course." And in a note of this it is said, "One instance in Scripture has been applied otherwise: 'Make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt.'".....Is it not a very overstrained interpretation to apply this to the doctrine of the Atonement, on the supposition that the infinite and incomprehensible love of GOD manifested therein will, on being published, powerfully affect men's minds, and, on being heard, regenerate their souls? Is there any sanction for this in Holy Scripture?

And again: "To suppose therefore that a doctrine so unspeakable and mysterious as that of the Atonement is to be held out to the impenetant sinner, to be embraced in some manner to move the affections, is so unlike the Lord's conduct, that it makes one fear for the ultimate consequences of such a system."

"I have given so many passages, because I feel it to be very important to fix beyond any reasonable doubt the true object of the Tract, as regards this doctrine. And the more carefully because it is sometimes denied, that the author really intends to discountenance the preaching of the Atonement, or to do any thing more than oppose and condemn that exclusive preaching of the doctrine (i. e., the preaching of it and nothing else) which I have myself condemned as at variance with the dictates of right reason and the examples of Holy Scripture. And it is very true the Tract does denounce the *exclusive* preaching of the doctrine. But it is equally true, that it opposes the

*explicit* preaching of it. Some of the sentences in the passages which I have quoted, and elsewhere, are so framed, and (perhaps through a real confusion between them in the mind of the author,) the exclusive and the explicit preaching of the doctrine are mixed together and interchanged in such a way, as might possibly create some doubt to the minds of plain readers, whether more is meant than to condemn the former mode of teaching. But this doubt only applies to some of the passages. In some it must be evident to the very plainest readers, that *any explicit preaching of the doctrine to sinners* is condemned; and indeed, in the two last, the hope of moving their affections by such means, is branded as at once dangerous and chimerical."

XIX.—The Bishop of Cashel, Waterford and Lismore (Dr. Daly), in his Charge delivered in July 1842, in speaking of "Semi-Popish errors which are broached in our days"—says, "I have been no inattentive observer of what has been going on these few last momentous years, and my observation leads me to say, that the Tractarian views have been taken up, with very few exceptions, only by those who have, in the midst, perhaps, of much external decorum, exhibited no signs of spiritual life, and have never seen clearly the great Scriptural truth of justification by faith. We have the writings of some of the most eminent originators of the movement in Oxford, and they prove themselves to be indeed "blind leaders of the blind," entirely in the dark as to God's plan for the justification of a sinner; like the Jews of old, "they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This is enough to condemn them and their system in the eyes of those who know that men are justified freely by God's grace, through the redemption that is in Christ Jesus. When they are wrong in the foundation their superstructure cannot be right. I feel that I need not go into particulars, in warning you against this new, or rather old revived heresy, as I have

no reason to conclude that the Clergy of these Dioceses are infected with its poison. We live so in the midst of genuine Popery, that we are in less danger of being inveigled into this kindred corruption. It was said by a shrewd and pious man that Popery was the masterpiece of Satan, and that he would never bring into the world a second scheme of evil equal to it in cunning and mischief; and this scheme now introduced is not another —it is only a modification of the Popish virus, founded upon its principles, so congenial to human nature, and returning to the original from whence it sprung."

XX.—The Bishop of Rochester (Dr. Murray), in a recent Charge expresses his agreement in the views of the Archbishop of Canterbury respecting the *Tracts*.

XXI.—The Bishop of Ohio (Charles P. M'Ilvaine, D.D.) has published a full and elaborate refutation of the Tractarian views on Justification. The Bishop observes: "He is constrained to say that every further step of insight into what is indeed a thoroughly wrought, highly complex, and deep-laid scheme or system of doctrine (much as the name of system is rejected by its advocates), has produced but a deeper and deeper conviction on his mind, that whatever the intention or supposition of those who maintain it, it is a systematic abandonment of the vital and distinguishing principles of the Protestant faith, and a systematic adoption of that very root and heart of Romanism, whence has issued the life of all its ramified corruptions and deformities."—*Oxford Divinity compared with that of the Romish and Anglican Churches, &c. Seeley and Burnside.* 1841.

XXII.—The Bishop of Virginia (William Meade, D.D.)—"The Reformers [of the English Church] say, God has made the Bible His treasure house; the Tract writers speak of the *church* as that in which God has stored up the treasure of the Gospel, *ever keeping the Bible in the rear.*"—"The extravagant views hitherto prevalent among our poor ignorant servants, of the virtue of baptism, has been productive of the most injurious

effects. To be baptized by immersion is, with thousands of them, almost one with salvation. How greedily would they swallow down Tertullian's or Cyprian's eulogies of water, *and Dr Pusey's description of the divine virtue of Baptism*, if it were level to their capacities."—"As to the manner of a sinner's approach to GOD, in order to his justification and salvation through Christ, there is certainly a deep gulf fixed between us and the Oxford divines."—*Sermon delivered at the Consecration of the Bishop of Georgia*, 1841. *Washington.—Appendix, p.* 68, 102, 139.

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"A Bishop's lightest word, *ex cathedra*, is heavy. His judgment on a book cannot be light. It is a rare occurrence."—*Mr Newman's letter to the Bishop of Oxford.*

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"There are many by whom the slightest word of their Bishop would be deeply felt, and who would be at a loss to decide whether they could continue to serve in a Diocese in which their views of the Articles, *on subscribing which they have been admitted to their cure*, seemed to have been censured."—*Dr Pusey's letter to Dr Jelf.* 1841. *p.* 3.

# APPENDIX.

## GENERAL CONDEMNATION OF THE TRACTS.

The Archbishops of Armagh, and Dublin; Bishops of London, Chester, Chichester, Durham, Lichfield and Coventry, Oxford, Ripon, Winchester, Derry and Raphoe, Ohio, Rochester.

## DISTINCTIVE POINTS OF TRACTARIANISM CONDEMNED BY THE SEVERAL BISHOPS.

*On Justification*—Bishops of Calcutta, Chester, Exeter, Gloucester and Bristol, Winchester, Ohio, Virginia, Ossory and Ferns.

*On the introduction of Novelties, &c., in the celebration of Divine Service*—The Archbishop of Canterbury; Bishops of Ossory and Ferns, Derry and Raphoe.

*On Tradition*—The (late) Archbishop of Cashel; Bishops of Calcutta, Exeter, Gloucester and Bristol, Lincoln.

*On Reserve*—Bishops of Gloucester, Ossory and Ferns, Exeter.

*Encomiums on Rome*—Bishops of Winchester, Exeter.

*On the Church, Baptism, &c.*—Bishops of Ohio, Virginia, Chichester, Chester, Calcutta.

## SCHISM IN THE TRACTARIAN PARTY—MR PALMER'S PAMPHLET.

The following letter (which, it will be seen, relates to a very important transaction) has been addressed to the Editor of *The Standard* :

"OXFORD, Oct. 25th.

"SIR :—A very remarkable occurrence has just taken place here. Tractarianism is fairly upon the rocks. Mr Palmer, Dr Hook, Mr Perceval, Mr Gresley, Archdeacon Manning, Mr Paget, &c. (I think I am right in naming all these gentlemen), have jumped into the long-boat without consulting the leaders of the party, and are pulling away from the wreck.

"In plain English, these gentlemen have at last thought it necessary to denounce the manifest Romanism exhibited in the later Tractarian publications; and, now that the Tracts have been suppressed, Mr Newman has resigned St Mary's, and eight members of the University have joined the Church of Rome. Mr Palmer has published a pamphlet to disavow all connection with the 'British Critic'; and, in justification of the measure, has thus laid open to the world the interior of his party.

"'Within the last two or three years,' he informs us, 'a new school has made its appearance. The Church has, unhappily, had reason to feel the existence of a spirit of dissatisfaction with her principles, of enmity to her Reformers, of recklessness for her interests. We have seen in the same quarter a spirit of *servility* and *adulation* of Rome, an enthusiastic and exaggerated praise of its merits, an appeal to all deep feelings in its favour. So far has this spirit of adulation proceeded, that translations from Romish rituals and 'devotions' have been published, in which the very form of printing, and every other external peculiarity, have evinced an earnest desire for uniformity with Rome. Romish catechisms have been introduced, and formed the models for similar compositions. In conversation, remarks have been sometimes heard, indicating a disposition to acknowledge the supremacy of the see of Rome, to give way to *all its claims, however extreme*. Displeasure is felt and expressed if

any attempts are made to expose the errors, corruptions, and idolatries approved in the Roman communion. Invocation of Saints is sanctioned in some quarters; purgatory is by no means unacceptable in others; images and crucifixes are purchased and employed to aid in private devotion; celibacy of the clergy, auricular confession, are acknowleged to be obligatory. Besides this, intimacies are formed with Romanists, and visits are paid to Romish monasteries, colleges, and houses of worship. Amongst other evidences of a 'holy life' which are held up to our admiration, are the use of 'shirts of hemp in which the splinters of the stalk are left,' the harbouring of vermin, and the use of disgusting food.....Romish controversialists are applauded and complimented: their works are eagerly purchased and studied; and contrasts are drawn between them and the defenders of the truth, to the disadvantage of the latter. In fine, menaces are held out to the Church, that if the spirit which is thus evinced is not encouraged; if the Church of England is not 'unprotestantized'; if the Reformation is not forsaken and condemned, it may become the duty of those who are already doubtful in their allegiance to the Anglo-Catholic communion to declare themselves openly on the side of its enemies.'

A MASTER OF ARTS."

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Lest any mistake be made as to the real sentiments and objects of the writers, the following declaration is added:

"CHURCHMEN: Your attention is earnestly called to an AVOWAL which has recently been made of the REAL design entertained by the Schismatical Party which has for some time so lamentably agitated and divided the National Church. This startling MANIFESTO, which is from the pen of one of the best writers of the party referred to, will be found in THE BRITISH CRITIC, No. LIX., page 45, and is as follows:—'It ought not to be for nothing; no, nor for any thing short of some very vital truth; some truth not to be rejected without fatal error, nor embraced without radical change; that persons of name and influence should venture upon the part of ecclesiastical

agitators;' intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining; vex the Church with controversy, alarm serious men, and interrupt the established order of things; set the 'father against the son, and the mother against the daughter;' and lead the taught to say "I have more understanding than my teacher." All this has been done; and all this is worth hazarding in a matter of life and death; much of it is predicted as the characteristic result, and therefore the sure criterion, of the Truth. *An object thus momentous we believe to be the* UNPROTESTANTIZING (*to use an offensive, but forcible, word*) *of the* NATIONAL CHURCH; and accordingly we are ready to endure, however we may lament, the undeniable, and in themselves disastrous, effects of the pending controversy. But if, after all, we are not to be carried above the doctrine and tone of the English Reformers; if we are but to exchange a congenial enthusiasm for a timid moderation, a vigorous extreme for an unreal mean, an energetic Protestantism for a stiff and negative Anglicanism, we see but poor compensation for so extensive and irrepairable a breach of peace and charity. The object, important as it may be in itself, is quite inadequate to the sacrifice.—WE CANNOT STAND WHERE WE ARE; *we must go backwards or forwards; and it will surely be the latter. It is absolutely necessary towards the consistency of* THE SYSTEM WHICH CERTAIN PARTIES ARE LABOURING TO RESTORE, *that truths should be clearly stated, which as yet have been but intimated, and others developed which are now but in germ. And, as we go on,* WE MUST RECEDE MORE AND MORE FROM THE PRINCIPLES, IF ANY SUCH THERE BE, OF THE ENGLISH REFORMATION.'

"Whoso readeth, let him understand."—"Surely in vain the net is spread in the sight of any bird."

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## MEANING AND CHARACTER OF PROTESTANTISM.

'Protestants are sometimes asked—'Where was your Church before Luther lived?' And they have but to answer, 'where it now is, and ever will be to the end of the

world.' The Reformation has founded no new Church. How often must we repeat, that rejecting what is false and erroneous makes no change in that which is true? We protest against no Church of Christ, but against the errors and idolatrous superstitions which Popery has added to the truth of God.

"Some have said that the Reformation is a *failure*. As well may they say that Christianity is a failure.

"Where will you find Christians more pure in doctrine—more holy in practice—more tolerant in spirit—more free from idolatry—in worship more scriptural—or in zeal more engaged in propagating the true principles of the gospel of Jesus Christ, than in Protestant churches? Though earnestly engaged in 'fighting the good fight of faith,' the 'weapons of their warfare are not carnal.' Our prospects of success and of doing good were never more encouraging than at the present time. And, as it seems to me, he must be much prejudiced or wilfully blind who does not see that the Reformation has effected, and is still effecting, great andpermanent good in the One Catholic and Apostolic Church."—*Bishop Griswold on the Reformation, p.* 124.